World Alliance News Letter

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The Church and the Construction of Peace

Even the worst war cannot go on forever. Even the "best" war ends in a crop of hatreds which hitherto have been the seeds of future conflict. Hence, whether we support or oppose "all out" aid to Britain in the present conflict, we should be giving immediate attention to the peace which is to follow the present war. Millions lie buried in Europe with their hope that such a war should not be again. We who lived to see Versailles should consecrate ourselves with the vow that such a peace shall not be again.

Now is the time to start on the problems of reconstruction and organization for peace. And the local church is the place to begin. The local parish is to the peace program what the training camp is to military movements. It is in the local church that we learn the squad movements which fit us for the front line peace action. International justice is but a projection of those principles which prove workable in community contacts.

The local church should organize study groups wherein members can acquire a realistic knowledge of the causes of war to supplant their merely sentimental desire for peace. Suppose the churches were to begin with a serious study of the five standards proposed by the English ecclesiastical leaders in December. What dynamite could be discovered in each of those very general and gentle-looking proposals, especially the last:

> The resources of the earth should be used as God's gift to the human race and used with due consideration for the needs of present and future generations.

If our churchmen could see that the economic fuses from which wars are ignited run underneath the foundations of our own churches, they would be cured of that Pharisaical smugness to which Americans are sometimes addicted.

Quite as important as the study of peace problems is the needed sensitizing of our imaginations and sympathies. It is significant that at the very time foreign news broadcasts and commentators are so popular, relief funds and missionary giving are lagging. Does this not indicate that our world curiosity has outrun our world sympathies? The radio, the press, and the cinema have made us so repeatedly aware of the world's sufferings that we are growing callous to them. Furthermore, "anti" meetings will fill our largest auditoriums while benefits for war sufferers must be spiced up with every theatrical trick and then without too much success. Does not this show that we are now in the mood where it is easier to rally us around our hatreds than around our loves?

The church must be a rallying center of life's constructive forces—goodwill, sympathy, racial understanding, cooperation and their like. While we still enjoy the semblance of tolerance and sane thinking, let us of America clarify our peace aims before we think of declaring war.

RALPH W. SOCKMAN.

God's Candles

The resistance of religious groups in Europe to totalitarianism has not succumbed to Hitler's conquests, but rather has grown with adversity. Hundreds of pastors and priests, as well as rabbis, in Czechoslovakia, Holland and other occupied countries, have been thrown into concentration camps for their unconquerable spirit. But the struggle continues and grows. In Holland, the Archbishop of Utrecht and four Catholic bishops have issued a pastoral letter refusing Catholic rites to Nazis and forbidding Dutch Catholics to join that party.

In Norway, Eivind Berggrav, Bishop of Oslo and international vice-president of the World Alliance, together with the six other bishops of the Norwegian Lutheran Church, have issued an inquiry that constitutes a powerful indictment of the fascist regime. "We are confronted," they say, "with the question whether the state, through its organs, will maintain order, right and justice in the way that our church prescribes." And they go on to cite the concrete grounds for their anxiety: The systematic violence of the Quisling storm troopers; the destruction of the independence of the courts, which has forced the members of the Supreme Court to resign; the interference with the preacher's vow of secrecy—"the foundation of the church, the Magna Charta of the conscience."

These defenders of the faith are luminous candles, whose light breaks through the night of Europe's blackout.

Seeds of Friendship

Reports from abroad indicate that the European councils of the World Alliance are keeping the beacon of religious cooperation alight, despite the storms of war. Contacts across frontiers are being maintained by correspondence and by the visitations of neutral repre-

sentatives. Perhaps the strongest bonds of friendship are being forged by the giving of humanitarian aid to the victims of war. Some heroic relief efforts are being made for refugees in France, and many-sided help is being organized for refugees in Finland, for prisoners in Germany, and for interned soldiers in Switzerland.

International cooperation is terribly restricted by war-time conditions, and small in relation to the need. Yet it is essential to preserve the seeds of friendship if the post-war world is to yield the fruits of peace.

The Malvern Conference

The recent conference of Church of England liberals is significant in at least three ways. Firstly, the conference is an important expression of a persistent search by many English groups for the blue-print to a more just and peaceful society. The fact that constructive proposals for the organization of peace are widely discussed at a time when Britain is meeting the heaviest assault upon it in modern history is both remarkable and hopeful.

Secondly, the conference is significant because of the sweeping character of its proposals. These include, according to *Time* magazine (see *Suggested Reading*), the following aims:

1. The unification of Europe as a cooperative commonwealth.
2. A genuine interchange in international trade of materially needed commodities.
3. The satisfaction of human needs as the only true end of production.
4. Recognition of the rights of labor as in principle equal to those of capital in the control of industry.
5. Removal of the stumbling block of private ownership of the great resources of the community.

Perhaps the most significant feature of the conference in the long run is suggested by *Time*: The seeming recognition that "the great ages of Christianity have come when the Church took the lead in historic movements" —and the determination that "the Church should assume just such a leadership in post-war reconstruction."

A Letter from England

The World Alliance has received a moving letter from a lady in London, an ambulance driver during weeks of *blitzkrieg*, whose home has been smashed by a bomb. After describing the destruction and suffering, she writes:

> "It is so horrible that one hates to think and hear of our R. A. F. going over and smashing enemy towns. Even though it is the only way, if we are to survive, it is awful to know that other human beings are being terrified even if they are enemies. All I could hold on to during those awful times were the permanent things like the blazing stars, or moon, or little woolly clouds, or a radiant sunrise or sunset; those permanent and quite indestructible things. I used to forget the mental agony of it all and think that those thing were symbolical of all the good things and just as eternal as truth and honour, kindness and mercy, patience and gentleness and tolerance, and all the other lovely things which can never die, and never do. They go on just the same, however bad or mad the world gets periodically. Evil is always destructive, and good never. I think most assuredly and hope and pray that the world will have learned that lesson after all this mess-up is over and at least never again resort to arms. But every nation ought to start right away, and that immediately, war or no war, and try and worry out a new post-war order. They will have to get together and at least break the ground and get the preliminary steps, always so slow, over from now on. It is the only way to prevent world chaos."

Such a plea for constructive planning, born of religious insight and buttressed by experience of total war, challenges the imagination of churchmen who believe a just peace can be built. Especially it should arouse church groups in America, for in time of total war, peace is a privilege and a responsibility.

Far Eastern Crisis

After more than three and one-half years of brutal invasion, the Japanese army has been able to achieve nothing more than a deadlock in China. The deadlock is increasingly unstable, however, and the next few months will be fateful for the Far East and for the world. Reports from China indicate that the economic situation is more serious than commonly recognized. The clashes between rightist and leftist troops create a danger of renewed civil war. Either development might lead to a serious weakening of Chinese resistance.

The decline of China's resistance would enable the Japanese military machine not only to reinforce its waning power and prestige, but also to pursue a more aggressive policy in strategic South Asia. Japanese industry has been slowed down by the economic strain of the war, which has already cost five and one-quarter billion dollars in extraordinary military expenses. The announcement that rice, the staple food of Japan, will be rationed indicates to some extent the economic crisis. On the other hand, Japan is strengthening its military position in Indo-China and placing greater pressure upon the Dutch East Indies. And it is bolstering its military economy by continued large-scale imports from the United States. According to an article in the *New York Times* of February 2, Japan is now reported to be taking "roughly 40 tanker-loads or about 3 million barrels of oil monthly from the United States." Despite the embargoes on certain war materials, American trade continues to prolong the bitter crisis in the Far East.

The Cost of Total War

Only a few of the costs of total war can be calculated in figures, but some of these suggest the price that must be paid by this generation and the next. In Britain, for example, the monetary cost, according to Sir Kingsley Wood's estimates, has risen from 20 million dollars a day last year to more than 42 million dollars a day. In

the United States, the present 28 billion dollar three-year defense program means a daily expenditure of more than 25 million dollars.

While the full burden of such expenditures will not be felt for some time, the costs of the war are being experienced more directly and immediately in another field — the costs in terms of food supplies. According to the New York *Herald-Tribune* of February 9, nutrition experts calculate that whereas the average diet should have 2,500 calories per day and the manual laborer 4,000, the Belgian rations provide only 1,214 calories per day, and the French rations less than 1,000. (The German rations provide 2,400 calories). In central Poland there is a dire scarcity of food, and increasing hunger is reported in Spain. A European correspondent of the World Alliance writes that expert opinion on the Continent foresees "a general European famine during 1941-42."

Brotherhood Week

The week of February 22-28 is being observed as Brotherhood Week by religious groups in more than two thousand communities, under the auspices of the National Conference of Christians and Jews. In his message to Americans of all faiths, President Roosevelt said:

> With reverent dependence upon God and faith in our destiny as a people, let us meet in church and school, in cathedral and synagogue, in public hall and home, during Brotherhood Week, the week of Washington's Birthday, to purge our hearts of all intolerance and to bind all our citizens in a common loyalty. The defense of America begins in the hearts of our countrymen. In this hour of emergency, let us set aside time to build our unity from within, to renew our faith in brotherhood, to quicken our national life, and to reinvigorate our patriotism with a renewal of that vision of democracy without which we perish as a people.

To Help Drafted Men

A joint agency, the United Service Organizations for National Defense, has been formed by the Y. M. C. A., Y. W. C. A., National Catholic Community Service, Salvation Army and Jewish Welfare Board, to coordinate the work of providing religious and recreational services to men in military service and defense industry. The cooperative program will be directed primarily towards the communities near army camps, where the need for wholesome recreational opportunities is evident.

The program of "alternate service" for conscientious objectors is being coordinated by the National Service Board for Religious Objectors in Washington. Certified conscientious objectors are to be assigned by the Board to special work camps operated by the Friends, Mennonites, Brethren and other religious groups. Camps are being set up in Virginia, Maryland, New York, Indiana, Michigan and California. Basic camp equipment and transportation are to be provided by the government, while the maintenance costs ($35 per month per person) are to be financed privately. The young men in these camps will engage in work projects planned by the Soil Conservation Service, the Forestry Service and the Land Reclamation Service. The program may later be extended to include rural rehabilitation and public health service.

Thus, two important problems created by conscription are being approached by religious groups in a straightforward and promising way.

PROGRAM SUGGESTIONS

The termination of the American Committee for Non-Participation in Japanese Aggression has made available a quantity of leaflets issued by the Committee. Church groups may secure from the World Alliance copies of *Christian Hands of America* and other leaflets without charge.

Inter-American Cooperation

The March issue of the *News Letter* will place special emphasis upon the problem of inter-American cooperation, in terms of the program of the local church. A stimulating *Leaflet for Laymen* on this subject by Dr. Samuel Guy Inman will shortly be available and should be widely used by church groups. Advance orders should be sent to this office. The price will be 50c per hundred.

Missionary Study Program

The educational program of the Missionary Education Movement for 1941-42 centers on two themes: Christianity and Democracy in America; Christians and World Order. Key books for adults and young people will be *Christian Roots of Democracy in America,* by Arthur E. Holt, and *A Christian Imperative: Our Contribution to World Order,* by Roswell P. Barnes. Key books for senior young people will be *Author of Liberty,* by Robert W. Searle, and *The Seed and the Soil,* by Richard T. Baker. For further information, write to the Missionary Education Movement, 156 Fifth Avenue, New York.

The Rights We Defend

Chester S. Williams and John W. Studebaker of the Office of Education are preparing a series of attractive and vividly written booklets under the title *Our Freedoms.* Five titles are now ready: *The Rights We Defend; Right of Free Speech; Liberty of the Press; Religious Liberty, Fair Trial.* Five are in preparation: *Universal Suffrage; Protection of Home; Right of Petition; Regardless of Race; In Defense of Discovery.* The booklets may be secured from Row, Peterson & Company, Evanston, Illinois. The list price per booklet is 48 cents, postpaid. A teacher's manual covering the first five booklets is also available. These timely studies will help older people as well as young to understand more deeply the rich heritage of America.

American Plans for World Organization

The problems of a plan for peace cannot be divorced from the military outcome of the present world war. It may be equally true, however, that the outcome of a war of attrition will depend to a large extent upon the type of peace plan presented—or not presented—to the belligerent peoples. In any case, the defeat of the aggressive imperialisms is not enough to organize a just and durable peace. That may establish the possibility of justice and order. But to realize this possibility requires a detailed program of reconstruction, supported by an alert and determined public opinion in belligerent and neutral countries alike. Such a program and such a public opinion cannot be improvised at the end of the war. The ground must be prepared in advance, as fields are ploughed in the fall. Otherwise, the harvest will be no more promising than that of the truce of Versailles.

Many Americans have urged that Britain state her war and peace aims and that American influence be used to this end. Certainly, a clear and concrete plan for the organization of peace would be a potent weapon not only to strengthen British defense at home but also to rally the oppressed peoples of Europe. Important as it is, however, a clear statement of British arms is hardly more important than a clear statement of American aims. The success or failure of efforts at world organization will depend in large measure upon the present and future policy of the United States. Because of power and wealth, because of racial diversity, because of democratic and religious ideals, this country is in a strategic position to promote the organization of a more just and durable peace—*if* the nation is united behind an adequate plan.

The four freedoms proclaimed by the President, freedom of speech and worship, freedom from want and fear, are essential ideals, but they are not a concrete program. If such a program is to be developed, earnest citizens across the country, in churches and schools, in factories and on farms, must help to create a national plan and a national will to support it.

One good place to begin the job of clarifying our thought of the type of world we want and are willing to work for is to study the proposals that have already been made by American individuals and groups. A few of these plans are summarized below, briefly and quite unofficially. Religious groups should examine the plans in detail, judging their ability to overcome the world's anarchy, testing the provisions of each against the standards of religious faith, and assessing the cost of each in terms of national and personal sacrifice. The end of such a search is the discovery or creation of a plan that will enlist the group's whole-hearted efforts in its promotion. Only such a plan has a chance to succeed.

Commission to Study the Organization of Peace

The Preliminary Report of the Commission, headed by Professor James T. Shotwell of Columbia, argues that national sovereignty must be limited in political, military and economic spheres and that such limitations will necessitate a number of international institutions to regular international relations. The Committee sees the need for five types of international machinery:

a. An international court with jurisdiction adequate to deal with all international disputes on the basis of law.

b. International legislative bodies to remedy abuses in existing law and to make new law whenever technical progress requires the adjustment of international practice.

c. Adequate police forces, world-wide or regional, and world-wide economic sanctions, to prevent aggression and to support international covenants.

d. International machinery with authority to regulate international communication and transportation and to deal with such problems as international commerce, finance, health, nutrition, and labor standards.

e. Appropriate authorities to administer backward areas ceded to the world federation. Such administration should give precedence to the interest of the inhabitants of the area, looking to their eventual self-government; assure all nationals equal economic opportunity within the area; and should facilitate colonization and economic development of areas suitable for that purpose without injury to the native inhabitants. International corporations might well be encouraged to enlist world-wide support for the constructive task of developing such areas under supervision of such authorities.

In short, the Commission argues that "the world must pass from League to federation," using the experience of the League, World Court and International Labor Organization to fashion a stronger community of nations, while allowing room for variations in many matters within distinctive regions.

Inter-Democracy Federal Union

The American Constitution is the pattern for the basic features of the plan of Mr. Clarence Streit. Both states and individual citizens would be represented in the union of leading democracies. There would be a senate in this international government, giving equal representation to the various nations, and a house of deputies, elected according to population. The executive board of five persons would be elected by popular vote and by legislative appointment. Every individual would be a citizen both of his own state and of the new union. There would also be a supreme court to judge disputes between member states, a combined defense force for the union, a customs-free economy within the union and a common money and communications system. The present colonies would be turned over to the union to govern until they should become members in the union.

Since many of the 15 democracies, for whom the plan was originally proposed, have been conquered, Mr. Streit now proposes a union of the United States and the British Commonwealth of Nations as a means of mutual defense and as the focal point of a wider federation.

A Reconstituted League of Nations

A proposal for revising the League of Nations is outlined by Professor Olive I. Reddick of Hood College in her pamphlet, *World Organization*. In place of the present League structure, there would be a congress to deal with economic matters, an assembly to govern political relations, the World Court for judicial problems, a board of five members to serve as an executive and an international police force under the board and legislature (congress and assembly).

The major emphasis of the plan is upon economic cooperation. The congress would be elected to represent various economic groups in the member states, and would control raw materials, trade, currency, loans, labor standards and social security, migrations, and transportation and communication in so far as permitted by the charter of the new League. The assembly, selected by direct elections and government appointment, would have charge of the political program with regard to civil liberty, disarmament, colonial supervision and correct information.

United States of Europe

During this past year the idea of European federation was presented in a new form by Alfred Bingham, editor of *Common Sense*, in his book, *United States of Europe*. The union would be governed by a council of states, representing the states; a council of nationalities, representing cultures; and an assembly, representing the peoples. The executive would be elected by the legislature and would in turn control the army and navy. The latter would gradually supersede national armaments. Colonies would either become mandates or be given self-government.

Mr. Bingham sees regional organizations (United States of Europe, the British Empire, the Americas, Asia and Russia) as the solution to the political program. In the economic sphere he advocates a world investment commission and a world trade commission, in addition to the International Labor Organization and the Bank for International Settlements.

World Federation of Nations

The Campaign for World Government, led by Lola Maverick Lloyd and Rosika Schwimmer, advocates an "all-inclusive non-military democratic federation of nations." They propose a world parliament elected directly by the people of the various states, an executive board elected by the parliament and a number of planning commissions on problems of unemployment, raw materials, tariffs, transportation, finance, international law and administration, population pressures, education, health and other matters.

The Search for Religious Principles

Religious groups are becoming increasingly aware of the need for action in the field of peace planning, for if the post-war organization is to be just and durable, religious ideals must be at the heart of it. Initial efforts have been and are being made to define the important principles. The National Study Conference of February 1940 stated:

> We call upon our people to mobilize the spiritual resources of our churches in support of an international system of government.

The World Alliance stated in its program, adopted in November:

> We believe that among the indispensable conditions of an enduring peace are the following: cultural and political freedom as a basis for good will and cooperation: economic cooperation as a means to a more abundant life; international government for the promotion of justice and order.

The Federal Council of Churches said in its statement, *The American Churches and the International Situation,* adopted in December:

> This (a better world order), it seems to us, involves a world where economic opportunity is not the legal monopoly of those national groups which through accident or prior aggression have obtained control of the bounties of nature. Possession of economic power which touches the lives of many, is possession of a trust to be discharged with a decent regard for all whose lives are influenced by the exercise of that power. Both morality and expediency unite in demanding that our human institutions more fully reflect this principle.
>
> It seems also to us to involve a world wherein the unit of value is not some body corporate or some personification of nation, race or class, but the individual human being. Even the least of these should be assured of certain fundamental rights, including freedom of thought, of conscience, or worship and of expression, and an opportunity for livelihood, without which intellectual and spiritual freedoms have little practical content.

The Catholic Association for International Peace is promoting the five principles for international order proposed by Pope Pius XII on Christmas Eve, 1939 (see *News Letter* for January 1940).

The Federal Council of Churches is setting up a commission on the bases of a just and durable peace, with which a number of groups are cooperating. The Church Peace Union at its annual meeting on January 16 voted to make an intensive study during the next six months of religious principles basic to the organization of peace. And a study of these principles for local church groups is being planned by certain denominational agencies.

If religious ideals are to walk on earth, concrete plans must be developed to embody them. As *Christianity and Crisis* says in its first issue:

> To speak responsibly on problems of post-war reconstruction means to give specific answers to five great problems:
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> 1. The reconstruction of Europe and the place of Germany in this new order.
> 2. Economic reorganization in both domestic and international terms.
> 3. Disarmament.
> 4. The future of small, weak, or less-developed nations.
> 5. A world political order and the abridgment of national sovereignty.

If it is to be meaningful, the search for religious principles of world organization must be concrete also in another sense — it must be rooted in the concern and activity of the local church.

For Further Reading

America's Choice Today, by William T. Stone. Foreign Policy Association, 22 East 38th Street, New York. 25 cents.

The American Churches and the International Situation. Federal Council of Churches, 297 Fourth Avenue, New York. 5 cents.

A Study of the Organization of Peace. May be secured from this office, together with *Twenty-Five Questions on the Oragnization of Peace*. 5 cents.

Building the New World Order, by Esther C. Brunauer. American Association of University Women, 1634 Eye Street, Washington, D. C. 25 cents.

Hang Together, by David H. Munroe. Federal Union, Inc., 10 East 40th Street, New York. 25 cents.

How Shall Peace Be Organized? Study Kit from the Commission to Study the Organization of Peace, 8 West 40th Street, New York. 25 cents.

The New World Order. Bibliography from the Carnegie Endowment for International Peace Library, 700 Jackson Place, Washington, D. C. Free.

The Peace That Failed, by Varian Fry. Foreign Policy Association, 22 East 38th Street, New York. 25 cents.

The Quest for Peace, by William E. Rappard. Harvard University Press, Cambridge. $4.00.

Report of the Commission on the World Community. National Peace Conference, 8 West 40th Street, New York. 15 cents.

Reprint from *The Atlantic Monthly*, November 1940, by Clarence Streit. Federal Union, Inc., 10 East 40th Street, New York. 3 cents.

The United States in a World Neighborhood. Study Kit from the Committee on the Cause and Cure of War, 70 East 45th Street, New York. $1.00.

United States of Europe, by Alfred Bingham. Duell, Sloan & Pearce, New York. $2.50.

When War Ends. July 1940 *Annals* of the American Academy of Political and Social Science, 3457 Walnut Street, Philadelphia. $2.00.

World Organization, by Olive I. Reddick. Women's International League, 1924 Chestnut Street, Philadelphia. 25 cents.

PEACE PROJECTS

The Secretary of the United Evangelical Church of Puerto Rico, Rev. C. J. Mohler, writes of the worthwhile relief activities being carried on among the churches there. Pamphlets describing the needs of war victims were secured from New York and sent with an explanatory letter to the members of the English-speaking congregation in Humacao. This prepared the way for a fine offering at the next Sunday service. The 20 pastors of Spanish-speaking churches later joined in taking a special offering for war victims and missions, which came to $66. A collection for orphan children in China has also been made, and Golden Rule boxes are being placed in the churches to promote their use in the homes. In view of the fact that most of these congregations are of the laboring class and can count on regular work for only half of the year or even less, this record of relief activity is a challenge to wealthier churches on the continent.

Brotherhood Month

Religious groups in Jamaica, Long Island, have joined in holding during February a Brotherhood month celebration. Arrangements for the four meetings, held on successive Mondays, are under the auspices of the Jamaica Kiwanis Club. The first meeting was held on February 3 in the Roman Catholic Church of Our Lady of the Cenacle with Dr. George A. Buttrick, former president of the Federal Council of Churches, as speaker. The second meeting was held in the First Presbyterian Church, with Professor Louis Finkelstein, president of the Jewish Theological Seminary of America and an outstanding spokesman for American Jewry, as the speaker. On February 17 a patriotic service will be held in honor of the birthdays of Lincoln and Washington. And on the following Monday the Very Rev. Edward J. Walsh, president of St. John's University, will speak at the Jamaica Jewish Center.

The theme of these meetings is "The Contribution of Religion to Democracy." The inter-faith meetings are themselves helping to enrich that contribution.

Cummington Craft Hostel

The Congregational Churches of Western Massachusetts have established a hostel for refugees in Cummington, Massachusetts, under the leadership of Rev. Carl M. Sangree, the pastor of the Cummington Congregational Church. A vacant house, owned by Mr. Sangree, was furnished early last summer by the churches of the area, and two refugees were brought in to prepare the hostel for other refugees and to plant needed crops for their support. The "little red house" has served as a temporary home for several victims of the Nazi dictatorship, a shelter for the period of finding jobs and a home.

The group had many talents for craft art, and the churches provided tools and materials in addition to food and clothing. Although most of the original guests have been settled, the local committee has decided to continue the hostel as a craft center. The wooden bowls, lamp shades, baskets, leather work and artificial flowers have had a good sale locally, and new markets are being sought by the committee. The Cummington Craft Hostel is showing what imagination and some sacrifice can really accomplish to help refugees. It is also proving an excellent means of deepening the understanding of those who know the hostel as to the meaning of human solidarity.

Two Nights for China

China Nights, under the auspices of the Church Committee for China Relief, are becoming increasingly popular events among church groups. The Wyoming Presbyterian Church, Milburn, New Jersey, has recently shown what can be done by a rather small church. An able arrangements committee of men and women was appointed. Some of the members went to Chinatown for paper dragons to use as table decorations, others invited Chinese friends as guests for the evening, and others took charge of Chinese costumes for the waitresses. Many lovely Chinese possessions, such as wall panels and bowls, were borrowed for the occasion from members of the church.

Since 470 tickets were sold for the dinner, and the dining room held but 127, the meal was served in relays —the first groups to be served proceeding to the church, where organ music was played. After the dinner Miss Joy Homer, who visited China on behalf of the Church Committee, spoke on conditions in China, and Mrs. Beatrice Price Russell, the Committee's field representative, described its work in China.

The China Night in Ossining, New York, illustrates in outstanding fashion the possibilities of a community project. Under the leadership of the pastor of the First Presbyterian Church, Rev. Jules Ayres, Catholic, Jewish and Protestant groups combined to hold the affair. The Baptist Church and the Presbyterian Church served a Chinese dinner. The meals were brought from New York by Chin and Lee Company, under a catering arrangement with the Church Committee. Lanterns and Chinese scrolls were used to decorate the churches, and vari-colored fans for the tables. The waitresses and hostesses were dressed in authentic Chinese costumes or costumes made of crêpe paper. More than four hundred attended the Trinity Parish House for the evening program and many had to be turned away. Miss Soo Yong, a star of stage and screen, contributed her services in a program of dialogues.

All the ministers participating in this project felt that it has been of inestimable value to the religious groups of the community. In making the decorations the young people of all the churches met together for the first time. As one rector expressed it, "by an appeal to the heart groups which normally are held apart by credal fences were united."

Relief for Refugees

The Second Congregational Church of Waterbury, Connecticut, is achieving an excellent record in relief for refugees. During the past year, the Sunday Evening Forum has sponsored three relief services for Finnish and British relief, the offerings amounting to $785. A refugee committee has been set up to cooperate with the American Committee for Christian Refugees and one family has been properly settled in Waterbury. Two special appeals have been made to the church, one for China relief and one on behalf of the Congregational Committee for Assistance to War Victims. For two Sundays before each appeal the need was presented as persuasively as possible. The deacons undertook responsibility to contact personally at least ten of the members in easier financial circumstances. On the Sunday of the contribution for China relief a special speaker was brought in for a ten-minute statement of the need. At the appeal for war victims opportunity was given for contributions to special organizations. The two offerings amounted to $1,635. The pastor, Rev. John C. Walker, attributes the success of these appeals to the faithful work of the deacons.

Sewing for War Victims

The Women's Guild of the Community Church, Deering, New Hampshire, has developed a practical sewing project for war victims and refugees. Money for materials was given by members of the Guild and by friends of the church. Directions for starting the work were secured from a group of Friends in the neighboring town of Weare. During the summer an automobile was available so that members of the Guild could meet weekly in one of the homes. It is more difficult for the group to meet in winter time, but each month the Guild members bring their work to the regular meeting. Over 40 articles, including a few pieces of second-hand clothing, have already been sent to the American Friends Service Committee in Philadelphia. The project proves that no church is too small to make a valuable contribution to the great human needs of our time.

Interracial Fellowship

Some years ago a group of young people in Philadelphia formed a Young People's Interracial Fellowship, under the auspices of the Committee on Race Relations of the Society of Friends. The program and influence of the group has grown steadily as a result of experience in trying to overcome by various methods racial and cultural barriers. A group of colored and white young people have in the past consulted with ministers and social workers to explore ways for establishing friendship and justice between the races. They have listened to the stories of sharecroppers and made serious studies of other social problems. They have protested lynching and racial discrimination. They have prepared exhibits of Negro art and literature. Each month a service of their Fellowship Church is held.

The group has now secured and furnished a neighborhood house in Philadelphia to house its office and classes, to serve neighborhood needs and to stand as a symbol of fellowship. The Young People's Interracial Fellowship reveals the potential initiative of religious youth.

A Youth Council at Work

The Youth Council of Greater Concord, New Hampshire, has organized a peace discussion group. After study meetings to prepare for the project, an open meeting was held on Sunday evening, January 19. The president of the Youth Council conducted a worship service and four young people spoke on America's heritage and problems: the traditional peace ideals of this nation; a concrete example of peace-making; the Rush-Bagot treaty; examples of unjust wars in American history; and America's choice today. One of the ministers present said it had been a long time since he had been so thrilled by addresses given by young people.

There will shortly be two teams of four to visit churches in or near Concord on successive Sunday evenings. Several invitations have already been given.

A Full Program for Refugees

The Twentieth Street Meeting of Friends in New York is performing a fine and varied service to refugees in this city. A bureau for consultations with refugees has been established with a full-time secretary having social service experience, but most of the work is being done by volunteers. Some help in the office during the busy hours, placing refugees in touch with the best agencies to meet their needs; others help with the classes in English; others hold receptions in their homes and still others have taken in refugee children.

The technique of the English classes seems excellent. As far as possible, a teacher is provided for every one or two pupils and they discuss the interests of the refugee so that he gains a vocabulary in his own field. Discussions range from talks about American history, poems of Longfellow and Lowell, to mail-order catalogues. Excellent concerts are arranged and performed by the refugees themselves, and some of those who have become established are now helping in the office to guide other refugees. The Twentieth Street Meeting is making an outstanding contribution to the solution of one of our pressing human needs.

SUGGESTED READING

Reprint from *Time*. May be secured from this office. Free to church groups.

Reprint of recent stories of concern to religious groups, including the report on the Malvern Conference and the story of Pastor Niemoeller.

Working for Peace in a War-torn World. National Intercollegiate Christian Council, 347 Madison Avenue, New York. 15 cents.

The N.I.C.C. Peace Commission has prepared a handbook of practical suggestions for religious youth groups on college campuses.

American Foreign Policy

The "Lease-Lend" Bill. *Public Affairs Bulletin No. 4.* The Woman's Press, 600 Lexington Avenue, New York.

A good summary of the original provisions of H. R. 1776, with arguments pro and con.

Financial Help to Britain? by John C. de Wilde. Foreign Policy Association, 22 East 38th Street, New York. 10 cents.

A brief summary of pertinent facts and of pro-and-con arguments. It is a most useful aid for a group discussion on this question.

Religious Propaganda Against the War. Institute for Propaganda Analysis, 211 Fourth Avenue, New York. 15 cents.

An attempt to classify some of the religious peace groups, particularly the pacifist groups.

National Defense

America Rearms, *Headline Book,* by William T. Stone and Study Kit. Foreign Policy Association, 22 East 38th Street, New York. 25 cents each.

A simple introduction for the ordinary citizen to strategic, economic and military problems of national defense.

Freedom of Assembly and Anti-Democratic Groups. American Council on Public Affairs, Washington, D. C. 25 cents.

A stimulating memorandum of the Council for Democracy, which argues for the protection of civil liberties and the promotion of pro-democracy meetings.

Fundamental Economic Issues in National Defense, by Harold G. Moulton. Brookings Institution, Washington, D. C. 25 cents.

The defense program need not reduce living standards, greatly increase the public debt, or create the conditions of post-war depression — if adequate planning is done now.

The United States of America vs. Arle Brooks. American Friends Service Committee, 20 South Twelfth Street, Philadelphia. 5 cents.

The record of a dramatic trial of a conscientious objector in Philadelphia before an equally conscientious judge.

Europe

War in the Eastern Mediterranean, by Louis E. Frechtling. Foreign Policy Association, 22 East 38th Street, New York. 25 cents.

Facts on the economic, political and strategic position of countries in this area, which remains secondary in importance to the Battle of Britain.

The Economics of Force, by Frank Munk. George W. Stewart, New York. $2.00.

Dr. Munk describes how the Nazis systematically pillaged his native Czechoslavakia, using the econoomic power of that country as a weapon in a wider struggle for power.

Night Over Europe, by Frederick L. Schuman. Knopf, New York. $3.50.

In his review of the past two years, Professor Schuman believes that dictatorial methods and a united effort by Britain, America and Russia is necessary to stop the fascist powers.

Far East

Australia and the United States, by Fred Alexander. World Peace Foundation, 40 Mt. Vernon Street, Boston. 25 cents.

The closer association of the United States and Australia is traced in several spheres — cultural, political, strategic and economic, and the conditions for greater cooperation are presented. This valuable study is the first in a new pamphlet series entitled *America Looks Ahead.* The next issue will be *Canada and the United States,* by F. R. Scott.

In China Now, by Winifred Galbraith. William Morrow, New York. $2.50.

This volume of vivid portraits of Chinese citizens in Changsha reveals the impact of the war on Chinese life.

Japan Since 1931, by Hugh Borton.

Canada and the Far East, 1940, by A. R. M. Lower.

The Struggle for North China, by George E. Taylor.

The Institute for Pacific Relations, 129 East 52nd Street, New York. $1.25, $1.25 and $2.00 respectively.

New volumes in the I.P.R. Inquiry Series of careful studies on the Far East.

General

The Future of the British Commonwealth of Nations, by Theodore Kraft. American Council on Public Affairs, Washington, D. C. 50 cents.

The analysis concludes that "no matter what course the war takes, the Dominions will assume more functions of government."

Do You Know Labor? by James Myers. National Home Library Foundation, Washington, D. C. 50 cents.

The Industrial Secretary of the Federal Council of Churches has a wide knowledge of labor and labor's problems. The varied information compressed in this little book is needed by church groups concerned with problems of justice asd peace.

From February Magazines

Stalemate in the Pacific, by Robert Aura Smith. ***Asia.***

The fundamental contradictions in Japanese-American relations include profound differences in policy with regard to the Open Door, the sanctity of treaty obligations, the doctrine of non-aggression, the maintenance of the *status quo* and support for Britain. This stalemate cannot easily be resolved.

Is the Human Race One? by Robert E. Speer. ***Social Progress.***

Dr. Speer affirms the religious truth of human unity in the face of fascist theories of racial superiority.

How Much Longer, Japan? by Marc T. Greene. ***Amerasia.***

A description of the economic strain of the China war upon *Suzuki-san,* the common man of Japan.

Full Production Without Inflation, by Mordecai Ezekiel. ***Common Sense.***

The economic advisor to the Department of Agriculture argues that while unemployment continues it is wiser to finance defense by increased borrowing rather than by sharply increased taxation and curtailing expenditure for regular government activities.

German Planning for Total War, by Fletcher Pratt. ***Harper's.***

The military advisor to *Time* describes the German system of tactical warfare.

What the Church Can Do, by Rev. Phillips E. Osgood. ***Atlantic Monthly.***

A thoughtful discussion of the question: Can the line between Church and State actually be drawn? The writer speaks of the grave necessity for a closer spiritual relationship between these bodies; he holds that since "the Church and the State are the same people, with the same concern . . . dedicated to the same worths . . . the old axiom of separation, except in a very limited way, does not and should not hold."

Singapore, by Ernest O. Hauser. ***Atlantic Monthly.***

Mr. Hauser discusses the diplomatic, military and naval significance of the world's greatest fortress, which protects South Asia and the Dutch East Indies. He stresses its importance to the United States as well as to Britain.

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